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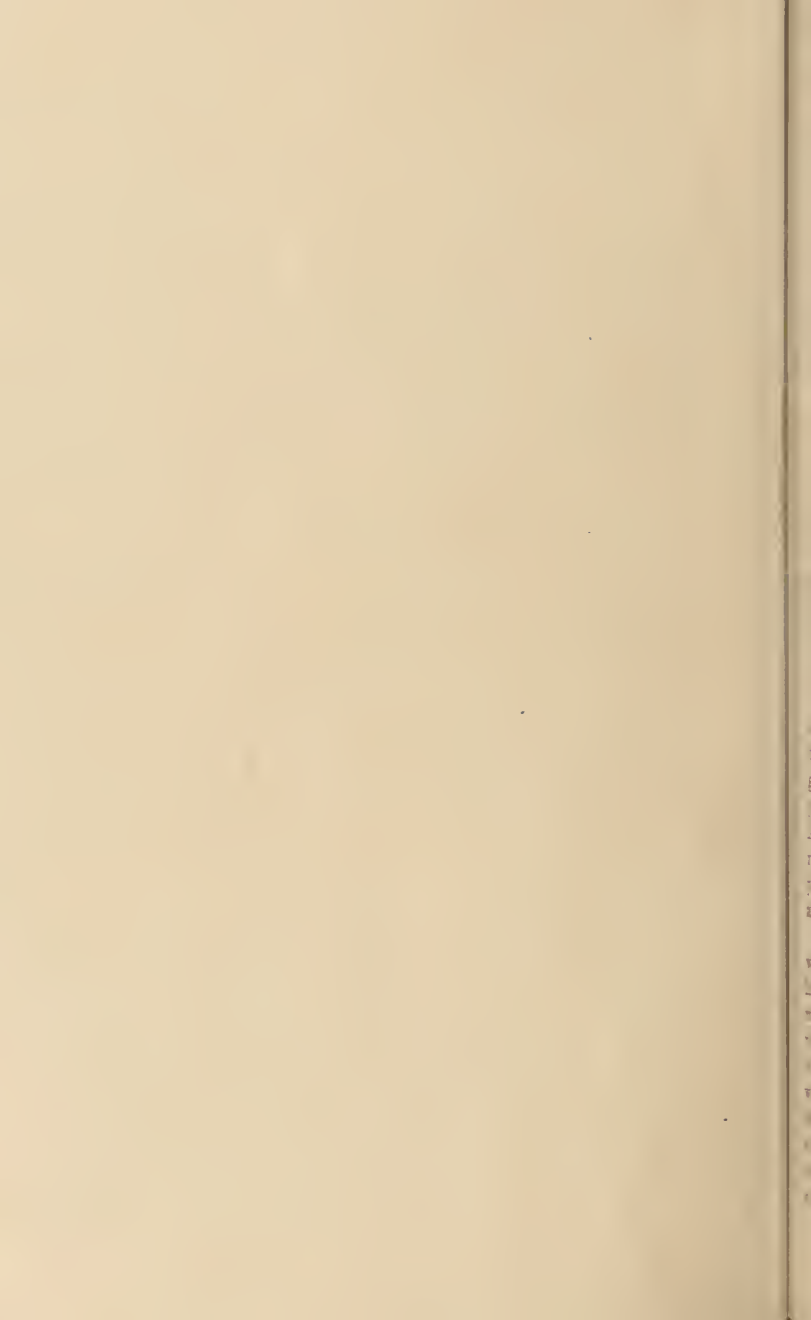
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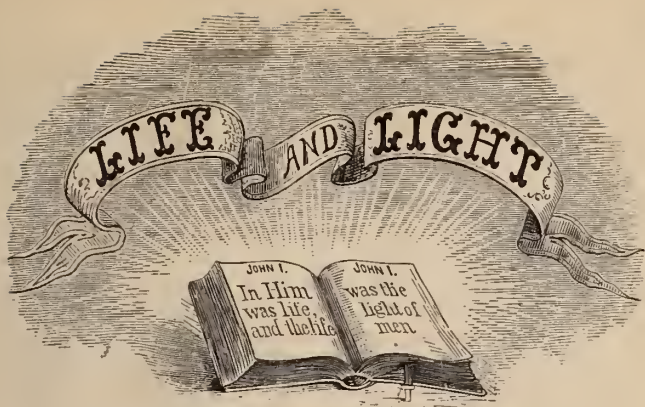
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FOR WOMAN.

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INDIA.

WATCHING FOR WORKERS.

BY MRS. W. B. CAPRON.

ONE of my greatest burdens of late has been the solution of this question: "How can I bring the Christian women about me to see things as I see them, and to enter into the work which is so rapidly growing on every side?" They are most faithful at my weekly prayer-meeting, and impressive have been some of these occasions. All about us are houses where six or eight women will listen to the reading of the Bible. I need their help; they are missing rare privileges. How my heart longs for them to rise to the occasion, and to enter into soul-work with Jesus joyfully!

One day, just before the time for the prayer-meeting, a woman who has been studying about four months came to see me. She has always interested me. I asked her to go to the meeting with me, which she did. The women are prompt; and when I enter the room, fifteen minutes after the bell rings, they are all present. It is always a pleasant sight for me to see from twenty-five to thirty women sitting around the room; and my companion did not hesitate to give expression to the effect upon her. She stood still at my chair and deliberately surveyed the lines on three sides of the room; then, turning to me, she asked, "Tell me truly, do all these women know how to read?" It was not so much the words that

she spoke as her manner, that conveyed the impression made upon her. "Does she mean to ask," I said, addressing them, "Have all these women learned of Christ, and are they eager to tell such as we?" I saw a wave of feeling move over more than one face, and it indeed seemed as if the Lord was showing them the work He had for them to do.

I asked my friend to sit down. One and another made a place for her to sit beside them. She took another survey, and then said, "I did not think there were so many who knew." When she had taken her third survey, as if she would read my soul, she sat down beside me.

The following Friday we were again assembled. There were twenty-nine women present. The lesson was on the Syrophenecian woman; and we were well into it when, suddenly, in the open doorway, stood one of the most interesting of all our women under instruction. Most attractive in appearance, she never seemed so much so as then. The Lord himself sent her, I had not a doubt! At my invitation she came in and sat down at my feet, in such a way that her face was turned from nearly all in the room. She looked up at me as if ready for some message, quite oblivious of the others. Letting the prayer-meeting women go, I told her the story, and tried to show her our blessed Lord, as He stood before that anxious heathen mother of long ago. All my appeals to them to be Christian workers were nothing compared to that object-lesson provided by the Holy Ghost. Notwithstanding my poorer command of the language, she sat there, drinking in the truth in a way to inspire one talking to her.

When I closed by saying, "Dear heart outside of God's church, He honors faith everywhere; never fail to remember that He honors faith everywhere and whenever He finds it,—in the missionary's house and in the weaver's house (she was of the weaver caste); in the Christian's home and in the weaver's home; in my heart and in every weaver-woman's heart,"—this dear woman clasped her hands together and said, "What comforting words!"

As the women gathered about us at the close of the meeting, and one and another said some cordial word to her, she turned to me and said, "How like friendly this is!"

The next morning three of these Christian women came to my dispensary-room, and asked if they might talk to the women who were waiting for treatment. I assented, of course. I was sorry for them. It was a work to which they were unaccustomed, and they felt that they did not reach the hearts of their listeners. When they afterward talked with me about this seeming failure, I tried to show them that "this kind can come forth by nothing, but by

prayer and fasting." An earnest spirit, with persistent endeavor to attain to this high and holy calling of winning hearts to Christ, will surely be rewarded. I eagerly watch all signs of this work of the Divine Spirit in the hearts of the Christian women of the city of Madura.

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TURKEY.

EXTRACTS FROM REPORTS.

FROM the last Annual Report of the missions in Turkey, we glean the following items, showing something of the present state of work in that empire, more especially among the women. The value of the influences set in motion by the establishment of Christian schools, is clearly manifest throughout.

While we await a full, official report from the Constantinople Home, the following incidental testimony to what is being accomplished by that institution, will be found very suggestive:—

"A change of teachers was made in the common school at Scutari, substituting for the male teacher one of the first two graduates of the Home, who, since graduating, in 1875, has been in successful service in the Home, at the same time increasing the fee for tuition. The result has been most favorable. The number of pupils has increased from twenty-five to sixty, at the close of the year, and now to seventy-five. The school has become self-supporting, and it is an example of what might be done in other parts of the city and in other places if we had suitable teachers, with experienced and interested missionary ladies to superintend them."

Another graduate of last year's class is teaching in Samatia. The Report says: "We regard the Girls' Boarding and High Schools as one of the most interesting and fruitful departments of our missionary work. The demand for the graduates of these schools, as Christian workers in various spheres, is greater than the supply. The influence of the Home, with a successful primary school, contributes greatly to the prosperity of the general work."

Still another, Efdik Hanum, is teaching in Kara Hissar, in the Manisa field. "She has had some fifty girls, and could have had more, but for the lack of suitable accommodations. She has been teaching them the love of Christ along with the primer and the arithmetic, and we have no doubt that much of the seed she has sown will be found to have fallen upon good ground. Besides this, she has done much work among the women, perhaps more than her strength warranted her in doing." This school, together with

the one at Oushak, was established last fall by Miss Powers, of whose tour Mr. Bowen writes: "Miss Power's long tour, of over two months, in the fall, deserves mention, both as the first made by an American lady in the distant parts of our field, and as the means of creating no little interest among the women and girls of the cities which she visited."

There is a healthful activity also in the city outside of the Home: "A quarterly meeting, commenced by Miss West two years ago, designed for members of all the congregations, has been continued. It has been conducted mostly by native women, but the care of arranging for it has devolved upon some missionary lady principally, and one or more has always been present. There have been weekly prayer-meetings sustained, by the native women, at Scutari and Vlanga, and one at Hissar, conducted by Mrs. Washburn. The women at Scutari have organized a Dorcas Society, and had a sale in the winter, the proceeds of which amounted to eight liras. A Bible-woman commenced to labor four days in the week at Vlanga and Samatia, near the close of the year, and still continues. There is encouragement and opportunity to any extent for the prosecution of this department of labor; and we trust that in the future, either through resident missionaries and other ladies, or under the superintendence of some one specially called for the purpose, the field may be more generally and thoroughly cultivated than at present."

From the Manisa Report we gather the following facts:—

"The Armenian branch of the Girls' Boarding School, like its Greek sister, has been subject to much fluctuation, but there has been real progress in many ways during the year. Three of the older girls were admitted to the Communion on the first Sabbath in January. * * * We have special cause for thankfulness in the extension of our horizon by the opening of girls' schools in three of our out-stations. The one at Oushak, opened in February, (alluded to above) is more directly a branch of the Manisa school than the others, as the teachers were our Greek and Armenian assistants. Greeks and Armenians are about equally represented, and it is an interesting fact that three grand-daughters of the Greek priest are regular attendants. During a recent visit the change in the faces of the women was very noticeable—*the soul seemed to have come into them.* * * * The present number of boarders in the Greek department is seven. Four of the girls are from Protestant families; and two of these, since coming to the school, have become, we believe, truly Christian girls, and have united with the church. Their influence among their companions is a daily source of gratitude to their teachers. Some sixty-five day pupils—girls and

boys — have been enrolled during the year, and many more have applied for admission, asking for free tuition; but the number in actual attendance at any one time has been relatively small. During the first half of the year pupils were required to pay at the beginning of each week, but it was found that this plan did not work well; therefore, at the beginning of the second term, it was found best to exact payment for the whole term in advance. This considerably lessened the number of pupils at that time; but there was a decided gain in regularity of attendance on the part of those who remained. * * * A great many families have been visited during the year. The old and the suffering have been especially looked after. The Bible has been explained to them in their own simple tongue, and they have listened willingly, sometimes eagerly. The sick in the hospitals have also been visited. The fruits of this work are shown in the growth of confidence on the part of the people. It is casier than heretofore to get at their real condition; there is less feigning, on their part, when they find that, however bad they are known to be, they are still really loved and cared for. Many families now welcome the visitor who at first shunned her, and she is frequently met on her entrance by a request to hear something from the Bible.”

Of the Marsovan Boarding School it is said: —

“Among all the instrumentalities for good in this land, the Girls’ Boarding School stands in the first rank. More than any other, it combines the best influences of our religion, and brings them to bear on the most plastic material. Taking young girls from their homes of ignorance and vice, it brings them directly and constantly under the influence of a well-ordered Christian home, and of thoroughly educated Christian teachers and the daily instructions of God’s Word. It is not spasmodic, like the pulpit; it is not one-sided, like schools of science; it is not intermittent, like even the best of non-boarding schools: it constantly surrounds these young minds with an atmosphere of purity, intelligence and refinement, and aims, with God’s blessing, to form the whole being into a Christian mold. The wisdom of securing these pupils before the character is too fully formed, is proved by results in the preparatory department. The number of boarding pupils for the year is thirty-one, thirteen of whom are in the regular course, and eighteen in the preparatory department; besides sixteen day scholars — eight in each course — making a total of forty-seven pupils. One of the hardest trials we have been called to pass through during the year, was the giving up of one of our best girls, to return to her Armenian friends. A little more than a year ago her dying father, though not a Protestant, committed her to us, saying that he could not die in peace till

he saw her safe in this school. * * * A few weeks since there came a brother, to take her away. As she was returning from school she was almost forced by him to enter the house of a friend, where she was importuned, taunted and spit upon. Her heart was almost broken with grief and fear, but she remained firm through it all, simply remarking, 'I have given myself to Jesus.' We hope she is one of Jesus' lambs; but she is now a lamb among wolves, who will seek to destroy her soul by surrounding her with the vanities of the world, and they will doubtless soon insist on her marriage. We have never had a brighter or more promising set of pupils than those now here. Much religious interest was developed soon after the week of prayer, and ever since then they have continued to hold prayer-meetings among themselves, almost every evening in the week. Only one has yet been received into the church during the year, but others are anxious to be received soon. Though we hope some of them have indeed become new creatures in Christ, yet, in common with all Orientals, it takes them a long time to learn that obedience is better than sacrifice, and that going to prayer-meeting and making long prayers is not synonymous with true religion. Still, we feel an assured confidence that as in the past, so, also, in the future, God will bless our labors and hear our prayers, and that these pupils shall be enlightened, regenerated and sanctified by the Word of God, which constitutes so large a portion of their daily studies."

The report from Sivas, though brief, is most satisfactory:—

"Our Bible-reader (male) this year has had thirty scholars among the women, mostly non-Protestants. Our common schools have considerably increased, notwithstanding the rule, new to them, that all the scholars must attend Sunday School. Our boarding-school for girls has nearly doubled in numbers, and our fear is no longer that others will not come, but that they will."

Concerning the High School at Talas, we quote as follows:—

"This is proving one of the most efficient and satisfactory agencies in the evangelistic work. During the year it has had fifty pupils. Twenty have been out to preach for longer or for shorter periods. Nine are still out, and we know that some of them are doing good service. One of our smallest, best and brightest girls went last fall to her own home, Roomdigin, to teach, and at a late visit we found her doing good work with forty-five pupils. The people are loud in her praises, and wonder that one of *their* girls can be what she is, or do what they see her do. Hymen has made very heavy drafts upon the school in the year, having carried off the whole bevy of teachers, and several scholars, eight in all. But,

despite all such drafts, the school does not lack efficient teachers or worthy pupils. At this writing it numbers twenty-six, and a new class is about to be received. The influence of this school on all parts of our field is very strong for good, and Miss Closson, who gives largely of her time and strength to its oversight, has in this a rich reward."

Miss Proctor writes thus of the work at the Aintab station, in Central Turkey:—

"Grants in aid have been made the past year to twenty-three schools in nineteen different places. Eighteen young women, nearly all graduates of the Seminary at Aintab, have been employed as teachers in these schools. Thirteen of these nineteen places have been visited by the two missionary teachers in charge of the schools. With one exception, the people spoke very highly of their teacher. What they most mention is the rapidity with which their children learn to read under their care; this is in such striking contrast to the old system of wearing out half a dozen primers, and spending as many years, before being able to read the Testament. Some of the teachers and older pupils spend the vacation in work, as Bible-readers, accomplishing much good. They are also the leaders in Sabbath-School work and prayer-meetings for the women. It is noticeable that those who have had the help of such laborers, manifest a marked growth in the knowledge and appreciation of spiritual things."

The fruit of faithful labor at Adana, one of the important out-stations, is thus described:—

"The church was crowded evening after evening, and the number of women in attendance nearly doubled. The Young Men's Christian Association opened a daily noon prayer-meeting in a room in the market; and, best of all, every day men and women came to the house to confess their coldness and their sins, and to seek guidance in the Christian life. Our school has grown slowly, until it now numbers eighty-three."

. Some of the difficulties and encouragements of the Eastern Turkey mission are mentioned as follows:—

"There have been special internal hindrances to the progress of the work in Eastern Turkey. Aside from the unsettled political state of the country, the absence of so many laborers must have operated unfavorably; but with their return the prospect for the future brightens. The reports of the female seminaries exhibited commendable progress in various respects. In some cases the number of pupils had increased; in some an older and better-prepared entering class had been secured; while again, advancement appeared in the direction of self-support. In Bitlis, Mrs. Knapp

is working bravely and successfully to prevent the girls' school from being disbanded — as it must have been but for her — during the absence of the Misses Ely. At Van, Mrs. Reynolds has labored on alone among the women of that great city. In our own field (Mardin), the most important item of the past year is the organization of a school in Midyat, for the wives of students and for girls. The establishment was attended with much difficulty, owing to the indifference or the opposition of the people. The school is now in charge of our long-tried assistant, Illie; and after having been in operation six months, we begin to see a little fruit. A number of the women have begun to read the Testament, and waked up to a realization of some of the vital differences between their old decayed religion and the life-giving truths of the Gospel. It is our hope and prayer that this school may be the place in which many mountain women will become fitted, in mind and soul, to proclaim salvation through Christ alone to their benighted sisters."

JAPAN.

LETTER FROM MISS STARKWEATHER.

KIOTO, May 11.

* * * Our girls are studying the "Women of the Bible" once a week, and enjoy it much. They are all doing well in their studies, and, with one or two exceptions, I think they are trying sincerely to follow Jesus. We all realize that it is much easier for them to do this here than it will be out amid the darkness to which they go, and I do long to help them find a sure faith and a spring of noble action as long as they live. I realize the difficulty of this more and more when I appreciate how far sin has estranged us from God.

Many reports of workers or students still studying amid great temptations, but holding on bravely, and becoming centers of light, are very encouraging. My teacher writes that his people think three hours not enough for a service, and would misjudge him and think him lazy if he ever seemed to flag. The comment made by some one that the Japanese "lie down alongside of their work," is literally true in shops and among tradesmen. The people are, at first, wholly unable to appreciate the labor involved in preaching a Christian sermon. As one told me lately, it would be comparatively little effort to preach as the Buddhists do — telling comical stories, to make the people laugh. Then the members of the congregation do not consider the value of time, and come late to the service, remaining till eleven or twelve o'clock at night, and then call one lazy if he cannot keep such hours without any compensating rest the next day.

We are feeling very deeply for the graduating class of this year. In one month they will go forth. The experience of the last year is showing them their need of an ever-present Saviour and the constant aid of the Holy Spirit. It would have been an inspiration to Joseph Cook if he could have heard his thrilling words quoted to a Japanese audience by one of the best young men here. You cannot imagine how every good, as well as bad, influence is telling upon present Japan.

A lady missionary from Tokio has been spending a few days with us while upon a health trip to the South, having visited the home of her former teacher. She became much interested in him and in his work there. He has no ambition to be more than a teacher of Jesus, utterly refusing to be formally made a "preacher." His friend is much troubled to find out from him anything about his work. He says, "I don't like to tell what I am doing." Very favorable reports are given of him, however, even from those of different faith. He is much beloved, has large audiences, and is teaching in the school, which is converted into a large Sabbath School on Sunday. He is a good English scholar, and is thought to be very learned, so that many are anxious to be taught by him. He is the oldest son, and, by custom, should inherit his father's property, and take care of him after he is fifty years of age. One evening, as the missionary was preparing him for his next evening's teaching, when they came to words about the disciples who straightway left their nets and their father and followed Jesus, she noticed that his head was bent down. Being specially tired, she felt a little impatient that he was indifferent and sleepy, and she aroused him rather sharply. Bursting into tears, he said: "Oh, it isn't that! I was thinking if I could also leave my father." How keenly she repented of her words! Very soon he wrote his father, telling him of his desire to give up his birthright,—no less an honor here, now, than in Old Testament times,—that he might be free to work for the spread of Christianity. His father, who is quite an intelligent and influential man in office, wrote back that God had blessed him with several sons; and as this one had received five years' instruction from foreigners, it was just that he should work longer for them, and he would bestow the "right" upon another son. He applied to the government for such a change; but the application was refused. He wrote to the Christian son, "Now we want you to make haste and come home and teach us this new religion." This is but one illustration of the way in which the glad tidings are to be scattered, like leaven, even to the remotest part of this empire.

Our Christian girls have a great desire to work and save others,

and come to me quite often for advice. The mother of one of them asked me not long since for a picture of Christ, as she wanted to worship it. It seems so "foolish," or "funny," so they say, to worship what they cannot see. This girl has a remarkable desire to work, and her faith and prayers are most gratifying to witness.

We are all anticipating the coming of General Grant, and are planning a reception for him at Kobe. There are no less than seven soldier missionaries in this part of Japan.

A Buddhist college has been opened the past week, connected with the finest temple in the city. Crowds of people have been coming from great distances to witness the opening. That and the annual exhibition make the city very much crowded. A leader among the Buddhists told a friend that Christianity, as well as Buddhism, had less to fear from any other religion than from foreign infidelity.

Young People's Department.

WHAT JAPANESE GIRLS DO.

THEY play from morning till night for a great part of their time. They go to school, it is true, or have teachers at home; but, until within a few years, their parents haven't thought it was necessary for them to study very much. If they could read and write, and know the history of their own country; if they had studied the few books usually found in a Japanese lady's library, such as "*Onna Sho Gakū*" ("Woman's Small Learning"), "*Onna Dai Gakū*" ("Woman's Great Learning"), or "*Onna Niwa ni Oshiyé*" ("Woman's Household Instruction"), about furniture, dress, and how to behave in society, — that was about all they thought was necessary.

Japanese mothers spend much time with their daughters. They teach them a great deal, and they play with them a great deal; and once or twice a month, sometimes oftener, there is a grand holiday. If you were to go through the streets on one of these days, you would almost think people were doing nothing but amusing the children. There are little theaters and shows of all kinds; there are story-tellers, dancers, conjurers, song-singers, and people making toys out of a kind of paste, — such as flowers, trees, noblemen and fair ladies. Men and women carry about small stoves with copper griddles, with batter, spoons and cups, which any child can hire for a whole afternoon, for a tenth of a cent, to make griddle-cakes and

eat them. Then there are fire-eaters, who put balls of fire in their mouths; bug-men, who harness paper carts to beetles, and make them drag along loads of rice; men with magic swimming-birds, and toys that go back and forth in water as if they were alive: indeed, there are hundreds of men and women in every Japanese city who do nothing but amuse children. You would see, too, a great many girls, with powdered faces and painted lips, playing



battledoor and shuttlecock. Those who fail in the game often have their faces marked with ink, or a circle drawn around their eyes. The boys sing a song that the wind may blow; the girls sing that it may be calm, so that their shuttlecocks may fly straight.

In the evenings they have all sorts of games with cards. Another favorite game is *Monogatari*, or the "One Hundred Stories." A company of boys and girls sit around a stove, while an older person

tells ghost-stories. Way off in a dark room there is a lamp,—a dish of oil,—with a wick of a hundred strands. At the end of each story some one must go to the dark room and take away a strand. As the lamp burns low, the room gets dark and gloomy; and it is said that the last one always sees a demon, a huge face, or something terrible.

The greatest day in the year for girls is the "Feast of Dolls." For days before, the shops are full of dolls made of wood or clay, beautifully dressed like the mikado and his wife, the Kioto nobles, the court minstrels, and various other persons. The girls make offerings of saki—a kind of wine—and dried rice to images of the emperor and empress, and then spend the day with their toys, some of which are so very handsome that they are only played with on that day. The dolls are kept year after year; and when a girl is married she takes them with her to her husband's house, and in this way some families have as many as a hundred dolls.

One of the greatest amusements for a Japanese girl is stories. There are professional story-tellers, who go about the street to tell stories to any boys or girls who will give them as much as half a cent; and in the long winter evenings they are entertained in the same way by some older person. Like American children, they love to hear the same stories over and over again; and there are some that are told in every house, just as "Cinderella" or "Little Red Riding-Hood" are in this country. One of them is the story of the "Monkey and the Crab," which is like this:—

Once upon a time there was a crab who lived in a hole on the shady side of a hill. One day he found a bit of rice-cake. A monkey, who was just finishing a persimmon, met the crab, and offered to exchange its seed for the rice. The simple-minded crab accepted the proposal, and the exchange was made. The monkey ate the rice-cake; but the crab backed off home, and planted the seed in his garden.

A fine tree grew up, and the crab was delighted to think of the nice fruit he was to have. He built a nice new house, and used to sit on the balcony, watching the persimmons. One day the monkey came along; and, being very hungry, he exclaimed:—

"What a fine tree you have here! Could you give me one of those nice ripe persimmons? I will not trouble you to pick it; I will go up for it myself."

"Certainly," answered the crab. "Will you please throw down some to me? We will enjoy them together."

Up went the monkey; but he had no idea of throwing fruit down to the crab. He first filled his pockets; then he ate all the ripest persimmons as fast as he could, and threw the seeds at the crab.

"Ha, ha!" laughed the crab, pretending to enjoy the fun, so as to outwit the monkey. "What a good shot you are! If I only was as active as you! Do you suppose you could come down from that tree headforemost?"

"Yes, indeed!" said the monkey; "of course I can;" and immediately turned around and started down the tree. Of course, all the persimmons dropped out of his pockets. The crab seized the ripe fruit, and ran off to his hole. The monkey, waiting till he had crawled out, gave him a sound thrashing, and went home.

Just at that time a rice-mortar was traveling by, with his several apprentices — a wasp, an egg, and a sea-weed. After hearing the crab's story, they agreed to assist him. Marching to the monkey's house, and finding him out, they laid a plot to dispose of him when he came home. The egg hid in the ashes on the hearth, the wasp in the closet, the sea-weed near the door, and the mortar over the lintel. When the monkey came home he lighted a fire to steep his tea, when the egg burst, and so splattered his face, that he ran howling away to the well for water to cool his face. Then the wasp flew out and stung him. In trying to drive off the wasp, he slipped on the sea-weed; and the rice-mortar, falling on him, crushed him to death. Wasn't that splendid? The wasp and the mortar and sea-weed lived happily together ever afterward. This is meant to be a sample of what happens to greedy and ungrateful people.

Would you like to be a Japanese girl? They have happier homes than most heathen girls, and are loved and cared for much better; but there is one great thing they need, and that is the Gospel. It will save them a great deal of suffering when they grow up, and, what is better, it will teach them the way to heaven.

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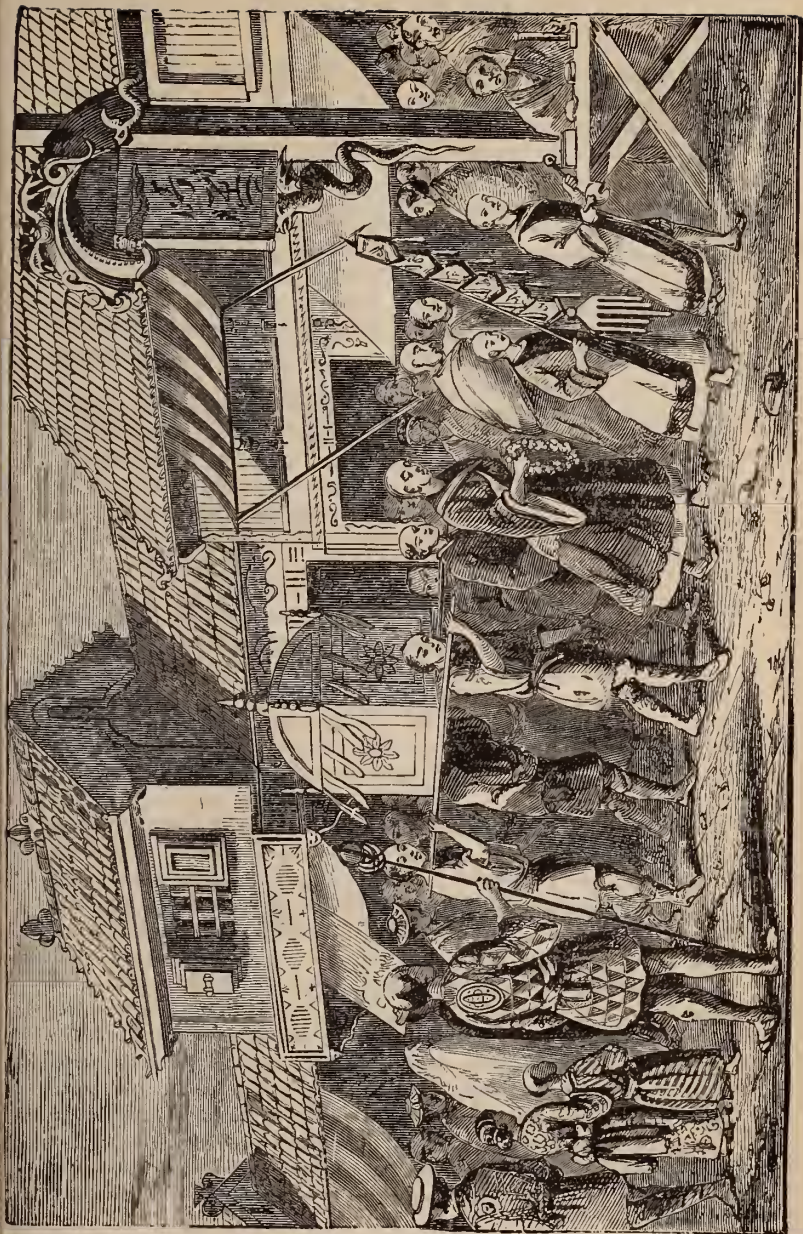
JAPANESE FUNERALS.

THE first token of a death in a Japanese household is the turning all the screens and sliding doors throughout the house topsy-turvy, and all garments inside out. The next step is to send for a priest. The family is supposed to be too much absorbed in grief, to attend to the items of business and ceremony requisite at such times, and they are left to weep in unmolested solitude, while these matters are intrusted to intimate friends. One directs the laying out of the corpse; another stations himself outside the house door, lest he be defiled by remaining within, and, in his ceremonial dress, receives the formal visits of condolence. The head is then shaved, the body carefully washed by a favorite servant, and robed exactly as in life, except that the sash, instead of being tied in a bow, is strongly fastened with two knots, to indicate that it will never be

loosed again. The body is next covered with a piece of linen, and placed on a mat in the middle of the hall, with the head to the north — a position which the Japanese scrupulously avoid in sleep. After forty-eight hours, during which time food is offered the deceased, and the hired priest is busy with his incantations, the body is placed on its knees in a tub-like coffin, inclosed in a square box; the top is roof-shaped, and the whole structure is not unlike a sedan-chair in its appearance. A good deal of force is necessary, and sometimes an application of blows, in order to push the body, and especially the shoulders, into these narrow receptacles. Two wooden tablets are also prepared, containing on one side the name of the person while living, and on the other the posthumous names conferred upon him by the priests.

All things being in readiness, the funeral procession takes up its line of march for the temple. The priests lead off, carrying lanterns and flags and the sacred tablets. These are succeeded by servants, bearing the box which incloses the coffin, as seen in the cut. Then follow the mourners, the eldest son, whether by birth or adoption, being considered chief. All are dressed in white; but he is farther distinguished by a broad-brimmed hat of rushes, which hang about his shoulders. In this odd attire it would be highly improper to recognize or salute anybody. The eldest daughter takes precedence of the wife, and the other relatives follow in order, the ladies in sedan-chairs bringing up the rear. It is a strange circumstance that seniors never attend the funeral of their junior kindred, nor go into mourning for them. If the second child dies, neither father, mother, uncle, aunt, nor elder brothers and sisters follow him to the grave, or give any token that there has been a break in the family circle.

On reaching the temple, mass is celebrated, and the prayers of the priest transform the spirit of the deceased into a Buddha of inferior class; after which the body is carried to its final resting-place. The inner box, or coffin, is deposited in the grave with one of the tablets; while the other box is erected outside for seven weeks, when it is replaced by a grave-stone. The second tablet is carried home and set up in the best apartment to be worshiped. Two candles are kept constantly burning before it, a lighted lantern is hung on either side, and on the day of the month when the deceased quitted life, special offerings are made of fruit, sweetmeats, tea and boiled rice. The whole household — servants included — pray before it morning and evening; and during the seven weeks a priest is in attendance, to read hymns for an hour each day before this bit of wood. The son visits the grave daily, be the weather what it may, wearing his rush hat, through which he can see without being seen, and speaking to nobody.



At last, the seven weeks are over. The priest discontinues his visits to the house, the son shaves and dresses, and goes to call on all who attended the funeral, often sending them also a complimentary present. Two new tablets are made, varnished with black, and superbly gilt. One is consigned for safe custody to the priests in the temple; the other supersedes the old one in the family shrine, and funeral honors continue to be paid to it as long as the family exists, sometimes fifty, or even a hundred years. So sacredly are they regarded that, in case of floods or fires, these are saved in preference to everything else.

Such are some of the mortuary rites in the "sunrise kingdom." There are no hired mourners to indulge in frantic wailings, as in China, nor are there such gross forms of idolatry as accompany burial scenes in other heathen lands, but there is also a painful lack of all Christian consolation. Just in proportion as a people recede from the simple faith which enables them to say, "I believe in the resurrection of the body and the life everlasting," do they invest such occasions with burdensome forms, as if to make up for the inner lack by an outward show. The blessed assurance that "this mortal must put on immortality," and the comforting words of Jesus, "I am the resurrection and the life," enable us to "sorrow not, even as others which have no hope." They grope their way amid the doubt and darkness of heathenism, down to "the valley of the shadow of death," while we,

* * * * "sustained and soothed

By an unfaltering trust, approach the grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Our Work at Home.

OUR MAIDENS.

BY MRS. EUNICE C. COWLES.

It was a curious sign and characteristic, given by the prophet Joel, of the on-coming dispensation, that the old men should dream dreams, the young men should see visions, and the handmaids should prophesy. The key to this inspired prediction was first found on that memorable morning, eight hundred years later, when the Pentecostal rain, falling on the waiting disciples, lifted them out

of and above themselves, gave them a superhuman insight and foresight, unlocked the old promise, and unfolded to their quickened understandings what were the dreams and visions with which the sons and daughters of the kingdom of heaven were to teem. What was true that morning has been true ever since: from that day to this the Church has infolded young men and maidens who could hear and see sounds and sights, born of Faith, Hope and Love, inaudible and invisible to those unsprinkled by the dews of Pentecost.

Among the favored of the Lord in our own day, who have seen a glory from which other eyes have been holden, and heard a call which has fallen mute on other ears, are the beloved missionaries who, in other climes, have wrought for us as well as for themselves.

And who shall say that our risen Saviour has not breathed upon our dear president, and upon many of her helpers, filling them with the same divine afflatus? But can it be denied, that too many of us work more by rule than by inspiration — more from a sense of duty than an irrepressible longing?

I know not how it may be with others, but, from the beginning of our work, I have felt depressed, that more of our young ladies were not absorbed in it; and I am afraid that the experience of others falls in too much with my own. Not but what they are always ready to give us a helping hand or foot; to divide with us their pocket-money or their earnings for the good cause; to run our errands, even to take the brunt of our fairs and festivals. Dear girls, like the rising sun, they beautify whatever they touch: what could we do without them? But they work for *us*, often, rather than the Lord; they hand in their gifts, but not always do they send up a prayer with them; they are the shadows of good things, rather than the things themselves; in short, they see no visions, they do not prophesy; they dream,—what girl does not? — but their dream-land is not the Kingdom of Heaven.

Somewhere between the years of 1812 and 1820, not far from the peace of 1815, a minister, settled over a rural people in one of the hill-towns of New England a hundred miles or so from Boston, having obtained a copy of Claudius Buchanan's "Researches in Asia," wisely made use of it to feed his people at the weekly evening meeting. It helped to make the hour of conference and prayer the pleasantest of the whole week. The word "servant" had not then crept into that young and thriving town; but not a mother, daughter or aunt, who could contrive to get through her daily work in season and leave the little ones in safety, but was sure to be present at that evening meeting.

About the same time a copy of Dr. Woods' Memoir of Harriet

Newell found its way to those secluded hills, and, passing from family to family, from hand to hand, from eye to eye, stirred and warmed the heart of every Christian woman. Then as now life was born of light, activity and zeal of knowledge and thought; the inquiry, "What can I do?" of sympathy and holy emulation.

Three young ladies in that town, of the best families and the highest culture, caught from these two books the spirit of missions, and began to see heavenly visions. They were ready to go to India and die, as Harriet Newell had gone and died, or to stay at home and plod for others happier than themselves who might be called to go. The three took counsel together and went to the house of their minister in company, to ask him if he would approve of their forming a missionary society, and draw them up a constitution. He questioned them as to their motives and plans till they were frightened almost out of their wits, but ended by giving them his approbation, his benediction and the desired constitution.

These three girls, not at that time far advanced in their teens, then proceeded to form a society, pledging themselves to one another and to God, that, with His help, they would contribute once a month six and a quarter cents — an old-fashioned fourpence ha'penny — to His open treasury. Nor was this a small offering at a period when there was hardly any money in the country, and what little there was did not much of it find its way into the purses of mothers and daughters. Even the minister in those days was settled on so many cords of wood, tons of hay, bushels of corn, and the like. Not that the people were poor; they had all that they needed and nearly all that they wished for, only it was not money. The bread they ate they raised out of the ground for themselves; the houses they lived in had come to them by inheritance or by exchange; their coats and gowns, their coverlets and carpets, were the products of home carding, spinning, weaving and dyeing. It would be as easy now for many a young lady to bring five dollars to the Lord as it was for these girls to bring their fourpence ha'pennies. In more cases than one, the seventy-five cents thus pledged and given was all the money the donor could call her own the year round. They had no means of earning even this, and the straits into which they were sometimes brought for the want of it, and the way by which they were led into an open place, read like the very Bank of Faith.

For instance: the father of one of them was doing a large business in land, and in his transfers he frequently made use of his daughter's pen instead of his own — a filial service she was proud and happy to render, and for which she no more expected to be paid than for eating her breakfast. Once, when her purse was

entirely empty and she knew not whence the Lord's money could come, he called to her as she was going by the door of his office, and, to her glad surprise, said, "I was paid for drawing up that long deed you wrote for me the other day;" and, giving her a Spanish quarter, added, "I think this belongs to you."

These young ladies met at each other's houses, monthly, to pray and sing, to read the promises and hand in their money. One of the three came to the morning of the day of the meeting, not having had sign or token that her prayer had been heard by the God of providence. Her downcast face, as she went her daily round, betrayed the weakness of her faith. Her mother, who usually did it herself, asked her to go and turn the cheese. As she lifted one—behold! under it lay the coveted little coin. Her mother, to whom she reported her "find," said that she was sure she did not know how it came there; but neither of them had any doubt what it came for, and both learned a lesson of holy trust.

At another time one of these three girls, having been unable to meet her previous payment, found herself, on the day for the meeting, again without one cent in hand. She could not keep her tears back. Her mother asked her to go and get a basket of chips, and, as she was raking them up, she raked out a ninepence, just the sum she owed to the Lord. Was the piece of money Simon found in the mouth of the first fish he took any more the gift of God? Was it scarcely more marvelous?

Is it strange that, with three such leaders, this little band became a large one?—that it grew, till every young lady in the parish and town was included in it? or that it kept on its way till its members were settled in life and scattered? It was not the day of Woman's Boards, and none of that circle had the privilege of going to the foreign field. Not less, however, have they been missionaries at home, holding up, by their contributions and prayers, the hands and hearts of those who went abroad. Two of the original members have been blessed with length of days; this last autumn they met in the very town where, more than sixty years ago, they joined hands together to work for the Lord—two white-headed old women, neither of them rich and one of them poor; and this last confided to the other, that a friend had recently looked up her claim to a pension, on account of the services rendered his country by her husband in the War of 1812; and she whispered, afraid her left hand would hear: "I mean that one-tenth of these ninety-six dollars shall go to the Lord." No two ladies in the land read, with truer appreciation, the story of the "Parquises," in the December number of *Life and Light*. It brought back, fresh as yesterday, the time when one of them had a turkey and the other a pair of chick-

ens, which they were allowed to call their own and dedicate to the Lord.

It was years later than that in which this society was started, that one of these three young ladies set her heart upon giving ten dollars to the cause she so dearly loved. She could complete the sum only by adding to it a little money she had laid aside for a pair of gloves. The question, be it remembered, was not of four-buttoned gloves or of one button, of linen gloves or of silk, but of gloves or no gloves. She counted the cost as well as she could, and bravely forewent the gloves. It was but a little while after, that her minister invited her to accompany him to an ordination service in a neighboring town, and on their way home, judge her consternation when he asked her if she had lost her gloves. Even now, so many years after it happened, she would not wish me to tell you her name; but I may say that a year ago she came to Boston to this "feast of the women," and that she said, in all her life she never had so much enjoyment crowded into so small a space of time. Now, on the verge of fourscore years, her interest in the spreading of the Gospel does not flag, nor yet her readiness to deny herself personal comforts for its advancement. She is as enthusiastic to-day as in her youthful bloom.

It was thus that I had written for the Boston meeting of January 15th. While I was reading the paper to the ladies assembled there, she, from whom I had the reminiscences on which its interest so much depends, was writing from her sacred retreat in Newburyport to my daughter in Ipswich: "Ask your mother when she gets home to come and see me as soon as she can; I want to hear all about the meeting." But the electric message that she had gone up higher, reached Ipswich before I did. The angel that came for her, will, I am sure, give me leave to tell you that it was Miss Hannah White, of Ashfield, in this State, — well known to some of my readers, — who not only gave me these incidents, but was of them herself the greater part. It will not, I hope, lessen your interest in them to learn that she it was, who, from early life and for many a year, was the beloved scribe of her honest and honored father, Thomas White, Esq.; she who turned the cheese and found the fourpence; she who, having embroidered a brace of footstools for a grandmother, was told on taking the work to her, that they were expected to be mounted, as well as wrought, for the ten dollars; and here was where the disappointed girl spent her glove money. It was she, too, who kept the turkey plump and fat, for which a man at Thanksgiving time paid her a dollar, which, as she said, made her feel richer than ever before in her life. From those early days to the morning of her death she made

full proof of the promise, "Whoso is wise and will observe these things, even he shall understand the loving-kindness of the Lord." Welcome guest in our houses, coming always shod in the soft sandals of peace, and shaking down lasting blessings as she spread her white wings to depart! Welcome—who can doubt it?—to her Father's house on high; for is it not written, "Blessed are the peacemakers, for they shall be called the children of God"?

It is due to Miss White to add, that she gave the writer other corresponding experiences of her companions, but remembering her own more minutely, she gave these more distinctly; and as she gave them all in the third person, the writer was not aware, till she had set them down, that she had, in so many cases, selected those which go toward the fragrant biography of her departed friend.

ANNUAL MEETING OF THE BERKSHIRE BRANCH.

THE second annual meeting of this Branch was held in Lee, June 19th, about three hundred ladies being present.

The morning session opened with devotional exercises, followed by a thoughtful and earnest essay from the President, Mrs. Chadbourne, on "Christian Character the Basis of Missionary Zeal."

The reports of the Secretaries and Treasurer showed a growth in interest, numbers and contributions, the receipts during the year amounting to \$1,928.22. The Branch supports two missionaries, a girls' school in North China, seven scholarships in different schools, and three Bible-readers.

After reports from some of the auxiliaries and mission circles, an excellent paper by Miss P. A. Holden, of Hinsdale, entitled, "Incentives by which we are to Hold Fast to our Missionary Work," was presented. Miss Lindley, a missionary from South Africa, then gave an interesting account of her experiences in that country. She spoke of the religious customs, ancient ceremonies and superstitions of the people; also of the present war with the Zulus, and the great good accomplished by the eight schools in Cape Colony, on the plan of South Hadley Seminary.

After partaking of a bountiful collation, the afternoon session opened with a prayer-meeting of uncommon fervor and interest; and after the remaining auxiliaries had reported, the rest of the afternoon was given up to Mrs. Barnes, of Boston, Secretary of the Bureau of Exchange. She gave a clear and graphic account of the policy and workings of the Woman's Board; of what women were doing for missions in the different Branches; of discouraged workers, whose prayers were answered; of money raised in small sums, of rich and unexpected legacies, and how it was all spent abroad.

She told of women who had heard the call to go to the foreign field, speaking from personal acquaintance with many of them. It was a charming, informal talk about a work which she loves, with information about a hundred things which statistics do not touch, but which every friend of missions wants to know.

The old board of officers was re-elected, a vote of thanks extended to the ladies of Lee for their generous hospitality, a parting hymn was sung, and the meeting adjourned.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JUNE 18 TO JULY 18, 1879.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Rockland, Aux., \$20; "Golden Sands," \$5; Hersam, "Mission Circle," \$1.50; Bethel, First Ch., Aux., \$4.40; Second Ch., Aux., \$10; "Little Helpers," \$12.50; Saccarappa, Aux., \$5; Washington Co. Conf. col. \$9.44; Castine, Aux., of wh. \$25 const. L. M. Mrs. Annie P. Thomas, \$30.60; Mechanic Falls, Aux., \$12.71; Class "Little Girls," \$1.50; Greenville, Aux., \$15; Boothbay, "Mission Circle," \$5; Andover, Aux., \$2; Milton, Aux., \$1.20; St. Albans, Aux., \$5.12; Warren, Aux., \$8; Lebanon Centre, Aux., \$17; Winslow, Aux., const. L. M. Mrs. Catherine Cobb, \$25; Litchfield, Aux., \$11; Kennebunkport, Aux., \$11.75; Garland, Ladies of Cong. Ch., \$7.84; Sangerville, a friend, 50 cts.; So. Bridgton, S. S., \$30; Bath, Miss Annie Palmer, \$10; Lewiston, Pine St. Ch., Aux., \$16; Madison, Aux., \$5,

\$283 03

Total, \$283 06

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Alstead, Third Ch., \$10; Amherst, Mrs. Lucinda K. Melendy, const. self L. M., \$25; Aux., \$13; "Carrier Doves," \$10; Atkinson, Aux., \$12; "Flowers of Hope," \$8; Bath, Aux., \$25; Candia, Aux., prev. contri. const. L. M. Mrs. D. N. Gilchrist, \$20; Chester, Aux., of wh. \$25

const. L. M. Mrs. Harriet M. Greenough, \$30; Concord, Aux., \$45; "Wheeler Circle," \$10; Derry, First Cong. Ch., \$40; Exeter, Aux., \$5; Fisherville, Aux., \$15.50; Hampstead, Aux., \$14.25; Hillsboro Bridge, Aux., \$6; Hinsdale, Aux., \$10; Jaffrey, Aux., \$13; Lebanon, Aux., \$34; Lynn, "Missionary Circle," \$38; Nashua, Aux., \$77.10; "Missionary Helpers," \$90; New Boston, Aux., \$9; Northwood, a friend, \$5; Raymond, Aux., \$12; Walpole, Aux., \$11; Westmoreland, Aux., \$26,

\$613 85

Total, \$613 85

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. St. Johnsbury, Miss S. F. Crossman, \$5; "Young Ladies' Society," \$20; Clarendon, Aux., \$2.50; Fair Haven, Aux., \$12; Brandon, Aux., \$35; Essex Centre, Aux., \$6.50; Essex, "Flock of Dears," \$5; A lover of missions, const. L. M. Mrs. Jennie Brigham, \$25; Enosburg, Aux., \$12.20; McIndoes Falls, Aux., \$15; "Mug of Cold Water," \$18; Brattleboro, Aux., \$47.26; Burlington, Aux., \$60; Newport, Aux., \$16; Milton, "Happy Workers," \$15; Rochester "Mission Circle," \$5; Haverhill, Mass., Mrs. Giles Merrill, const. L. M. Mrs. Thomas R. Bailey, Rutland, \$25. Expenses, \$10. Balance,

\$314 46

Putney.—Mrs. Abby Taft, \$2; Mrs. Amos Foster, \$1.40,

3 40

Total, \$317 86

MASSACHUSETTS.

<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. No. Adams, Aux., \$90.18; Junior, Aux., \$21; Dalton, Aux., \$25; Pittsfield, So. Ch., "Little Helpers," \$8; Mill River, Aux., \$7; Curtissville, Aux., \$3,	\$154 18
<i>Bradford Academy,</i>	25 00
<i>Chiltonville.</i> —Aux.,	10 00
<i>Falmouth.</i> —Aux. const. L. M. Mrs. Lorenzo Eldred,	25 00
<i>Forboro.</i> —Aux.,	40 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., by the late Mrs. Daniel Williams, const. L. M. Miss Julia Williams,	25 00
<i>Hanover.</i> —Aux., of wh. \$5 by Mrs. C. B. Perkins,	10 00
<i>Hingham.</i> —Evan. Cong. Ch.,	1 50
<i>Lowell.</i> —Kirk St. Ch., Aux., of wh. \$25 by Mrs. H. B. Shattuck const. L. M. Miss Laura F. Shattuck,	300 00
<i>Medway.</i> —Aux.,	14 00
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. Lincoln, "Cheerful Givers,"	50 00
<i>Norfolk Co. Branch.</i> —Mrs. Franklin Shaw, Treas. Brockton, Aux., \$60; Cohasset, Aux., \$10; Braintree, \$28,	98 00
<i>So. Dennis.</i> —Aux.,	17 00
<i>So. Hadley.</i> —Mt. Holyoke Seminary,	295 09
<i>So. Hadley Falls.</i> —Cong. Ch.,	10 00
<i>Southville.</i> —Ladies,	9 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Springfield Memorial Ch., \$13.25; So. Ch., \$50.07; First Ch., "Circle No. 2," \$4.75; East Longmeadow, of wh. \$25 by "Young Disciples" const. L. M. Miss Mamie R. McIntosh, \$26.63.	124 70
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Berkeley St. Ch., \$185; "Lamp-lighters," \$31; Shawmut Ch., \$1; Highlands, Immanuel Ch., Aux., \$25 by Mrs. Frances Ward, const. L. M. Mrs. J. O. Means, \$40.15; Dorchester, "Young Ladies' Mission Band," Aux., \$10; Jamaica Plain, Aux., of wh. \$25 by Mrs. S. B. Capen const. L. M. Miss Mary Warren Capen; \$25 by Mrs. E. L. Tead const. L. M. Miss Mary Elizabeth Tead, \$155.45; Newton, Aux., \$130.50; Charlestown, First Parish, Aux., \$28,	581 10
<i>Wapquoit.</i> —Aux.,	5 00
<i>Wareham.</i> —"Merry Gleaners,"	30 00
<i>Wellesley College,</i>	16 29
<i>West Haverhill.</i> —"Girls' Mission Band,"	10 00

<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Wakefield, Miss Claves' S. S. cl., \$10; Reading, Aux., \$4.50; Winchester, "Seek and Save Circle," \$6,	\$20 50
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas. Worcester, Union Ch., Missionary Asso., \$12.50; Nellie Reed and five little "Helpers and Gainers," \$2.47; Old So. Ch., \$27.67; West Brookfield, District No. 3, S. S., \$30; Holden, Aux., \$1.04; Winchendon, Aux., No. Ch., \$8.60; "Busy Bees," \$5.49; Whitinsville, Aux., of wh. \$25 by Mrs. Paul Whitin const. L. M. Mrs. H. T. Whitin, \$30; Uxbridge, Aux., \$3.75; Oxford, Aux., \$15; Athol, Aux., \$27; Millbury, Second Ch., Aux., const. L. M's Mrs. Emily Ewell, Mrs. A. L. Atwood, \$50; Westboro, Aux., \$30,	243 43
<i>Yarmouth,</i> "Little Sea Birds,"	30 41
Total,	\$2,145 11

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence, Central Ch., "Willing Hands," \$25; "O. B. Mission Club," of wh. \$25 const. L. M. Miss Mary Gurney, \$65; Union Ch., \$399.09; S. S., \$5.91; "Mission Helpers," of wh. \$25 const. L. M. Miss Charlotte Leavitt, \$65; East Providence Aux., \$30; Miss Fannie Tanner, \$1; Pawtucket, of wh. \$25 by Mrs. Darius Goff const. L. M. Miss Addie U. Bates, \$189.68; Slatersville, Aux., \$16; Pilgrim Ch., "Little Pilgrims," \$20,	\$726 68
Total,	\$726 68

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Griswold, Aux., of wh. \$25 const. L. M. Mrs. William B. Clark; \$10 by Mrs. Northrop, \$35.50; Hanover, Aux., \$6; "Little Circle," \$6.69; Norwich, Park Ch., Aux., \$104.50; New London, "Schauffler Soc'y," \$25; First Ch., Aux., of wh. \$25 by a friend const. L. M. Mrs. William C. Crump, \$32.75; No. Stonington, Aux., \$6.51; Stonington, Second	
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Ch., Aux., \$11.60; Chaplin, Aux., \$7.50; Bozrah, friends, \$4; Pomfret, Aux., \$17.88; "Little Women," 87 cts.; Willimantic, Aux., \$5.30,	\$264 10
Groton.—Cong. S. S.,	13 45
Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Hartford, Windsor, Ave. Ch., \$7.50; "Loving Helpers," \$40; Central Ch., "Dorcas Mission Circle," \$57; Asylum Hill Ch., Aux., \$98; Windsor Locks, Aux., of wh. \$25 const. L. M. Miss Kate C. Crane, \$32; Roekville, "Mission Circle," \$87; Terryville, Aux., \$20,	341 50
New Haven Branch.—Miss Julia Twining, Treas. Bethel, \$40; Bethlehem, \$10; Bridgeport, of wh. \$30 from the No. Ch. S. S., \$30 from "Earnest Workers," \$50 from Mrs. Mary E. Hatch, to const. L. M.'s herself and Miss Clara Belle Hatch, \$262.85; Danbury, \$83; Deep River, to const. L. M. Mrs. Wm. Knouse, \$25; East Haddam, \$20; East Haven, to const. L. M. Mrs. Albert Forbes, \$25.25; Easton, \$17; Georgetown, of wh. \$18 from "Buds of Promise," \$28; Kent, \$20; Litchfield, \$57.95; Madison, "Willing Hearts," to const. L. M. Miss Susie J. Hart, \$48; Middletown, First Ch., \$51.50; Milford, "Ivy Vine," \$10; Morris, \$5; New Britain, First Ch., \$29.51; New Haven, Center Ch., \$42; Ch. of the Redeemer, \$11; Dwight Place Ch., \$6.25 from "Willing Hearts," \$7.25; North Ch., \$5 from "Young Twigs," \$15; Temple St. Ch., \$19; Yale College Ch., \$16.50; Northfield, \$4; Norwalk, \$10 from "Young Workers for Jesus," \$10 from "Sunbeams," \$20; Roxbury, \$30; Salisbury, to const. L. M. Mrs. Milton H. Robbins, \$29.35; Saybrook, "Seaside Mission Band," \$20; Stamford, \$5 from Mrs. Willcox's S. S. cl., \$30; Wallingford, \$39.14; Waterbury, First Ch., \$36; West Meriden, of wh. \$40 from "Cheerful Givers," \$100; West Winsted, "Mountain Daisies," \$30; Wolcotville, \$15; Woodbury, \$25; Friend, \$2; Mrs. O. P. Hubbard, \$5; Miss Stiles, Richmond, Va., \$1.40,	1,230 70
Windsor Locks.—A friend,	3 00
Total,	\$1,852 75

NEW YORK.

Brooklyn.—Central Cong. Ch., "Ladies' Benevolent Asso.,"	\$119 21
Total,	\$119 21

PENNSYLVANIA.

Philadelphia Branch.—Mrs. A. W. Goodell, Treas. Baltimore, Aux., \$35.50; "Bees," \$50; Washington, Aux., \$12; "Ivy Leaves," \$30; Orange, Aux., \$10.25; "Mission Circle," \$10; Bound Brook, Aux., \$10,	\$157 75
Total,	\$157 75

OHIO.

Windham.—"Mission Band,"	\$25 00
Total,	\$25 00

ILLINOIS.

Stirling.—A friend,	.80
Total,	.80

MICHIGAN.

Jackson.—Miss Eliza Page,	\$10 00
Total,	\$10 00

WISCONSIN.

Appleton.—S. S. for pupil in Cesarea,	\$30 90
Total,	\$30 90

IOWA.

Council Bluffs.—Cong. S. S., for pupil in Miss Townsend's School,	\$20 00
Total,	\$20 00

ENGLAND.

London.—Misses S. W. and E. H. Ropes, \$20 each,	\$40 00
Total,	\$40 00
General Funds,	\$6,342 97
LIFE AND LIGHT,	331 73
Weekly Pledge,	3 40
Leaflets,	7 30
Interest on Baldwin Fund,	450 00
Total,	\$7,135 40

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior

JAPAN.

THE LEAVEN AT WORK.

BY MISS J. E. DUDLEY.

YOU will see I write from Sanda, my first and best love. It has been nearly three years since I have been here, and there have been many changes. In the interval, a church building has been erected, as most of you have learned from the *Missionary Herald*. Mr. Gulick is still the pastor, and goes over once in two months or so. It is twenty miles, over a rough mountain road, and takes five or six hours of jinrikisha riding to reach it. The church has chosen one of their own number to act as pastor's assistant, to whom they pay a salary of two dollars and a half per month. He is one whom I had the joy of seeing come into the Christian life four years ago, and he is much loved by all the church.

This place is the home of many of the old "samurai," or retainers of the "daimios." Since the daimios were abolished, most, or all, of the Sanda men, have drawn the sums allowed them by the government, ranging according to their rank, from three hundred to eight hundred dollars, or thereabouts; and as Sanda is a small inland place, many have gone to seek their fortunes elsewhere. This has taken several of the best of the church, leaving the remaining ones weak, only nineteen in number, and some of them very poor. I find, however, a growth in some, which pleases me much.

One bright-faced, wide-awake business man — whom I remember as one who found it hard to break away from old associates and keep the Sabbath — came in this morning, as he has several times before, for a talk. He said, among other things, "Sunday used to bring me many trials; but now, it is the best day in all the week." He told of a brother who lives near him, but who is not a Christian, nor will he listen to the Bible; but he has given up inviting company on the Sabbath, because this Christian brother will not attend.

The wife of the latter is a tidy, happy-looking woman, also a Christian. They have four children, and find their hands full in caring for them. The brother referred to wants one of the children, and is much better able to bring it up than the parents are;

but they cannot let one of them go to a home where it will not be taught of God. I asked this man if being a Christian made any difference in his trade. He replied: "We Christian business men all sell less, because our customers are poorer; but I am saved so much by not drinking and inviting such a class of men to my house, that my expenses are very much less." He spoke of its being hard for the church to raise even five dollars and a half per month, to meet the current expenses; "but," he said, smiling, "it will not long be so; we are going to have more men." His courage and hope cheered me.

I was especially invited, last evening, by the pastor, to attend a little meeting at the house of a physician who used to hate Christianity. He and another doctor, whom I remember as one of the most self-conceited men I ever knew, now meet once a week, with a few friends, to study the Bible. The last-mentioned doctor has been sick for a year, and feels that he may not recover. It has taken his pride away, and he seems humble, and glad to learn.

Last evening we read of the man sick of the palsy, to whom Christ said: "Thy sins be forgiven thee." After the reading was finished, I spoke of the Physician who could not only say to the palsied man, "Rise up and walk," but could also cure sin-sickness. One of the company demurred at this, saying, "Sin-sickness is hard to cure." I then spoke of the acting pastor, who once drank to excess, but had been cured; and they all knew that it was Christ's cure. The pastor himself said: "It is not only in this I am helped; please do not think me vain if I say I am helped in many ways. I used to get angry, but I do not now."

There was no caviling till an old lady present, who is a church-member,—and, I hope, a Christian,—said she had found it true that she could be patient with her daughter-in-law, when she used to be very impatient. I do not doubt she is helped, but think she has not quite arrived at perfection in this; so it would have been wiser to keep still. One of the doctors said, laughingly, to the other: "What a fine thing it would be if all the mothers-in-law and daughters-in-law could be Christians!" The bright little woman, of whom I have spoken, sat opposite, with her last sweet baby in her arms. She is usually so still that I was surprised to hear her speak; but she could not quite stand the implication, and leaning forward, said: "I should say what a fine thing if all the 'donna sans' (lords) were Christians!" The doctor took it well. "Yes, we do need to be," he said; "and I mean to be."

It makes me glad and full of courage to hear such things. I know there is life in the truth, and it works like leaven. But there are discouragements, as well. Some have stumbled, and some are

very weak; but this we must look for. The first flush of enthusiasm is past, and there must be patient, plodding work done.

The Sunday School numbers about fifty, and preaching services about the same. There is one girl here, a Christian, who has just returned from school, and is to marry a man who, we hope, is a Christian. We have also several noble girls in school who belong here, and two or three Christian young men, who will come back when their education is completed; and then there will be brighter days for this little church.

We are stopping in a house which used to be the home of a "samurai." The rooms are full of memories of better days. It is now shabby, and reminds one of the "Deserted Village." In the garden some graceful bamboos wave their plumes, and a plum-tree is white with blossoms, though the wind is still chilly and we need a fire.

I have been to see the old lady of whom I think I have spoken before. She has thrown away her idols, and has read, by herself, to the twenty-second chapter of Matthew. I think that the poor grandmother has enough of the knowledge of Christ to save her.

We go home to-morrow,—“we,” meaning Miss Julia Gulick and myself,—and I go next week to Akashi. I hope to go there once a week, for the present, and spend three or four days at a time, coming home for my Friday woman’s meeting in Hiogo, and spending the Sabbath. There is much to encourage in both places, and I hardly know where I want to be most.

God bless you toilers at home, and give you encouragement. Do not think your money or your prayers given to missionary work wasted. You will find, with gladness, treasure in Heaven by and by.

TURKEY.

AMONG THE VILLAGES ABOUT MARASH.

BY MRS. J. L. COFFING.

(CONCLUDED.)

IN Hadjin the work was such that Mr. Montgomery felt constrained to spend two Sabbaths there. He at first thought that he must give up seeing Yerebakan; but we decided to go over together, he spending one day, and I, with preacher Avak, whom we would take from here, would spend a week.

So on Monday, Feb. 3d, we rode over, starting before 7 A. M., and

not reaching our journey's end till after dark. It is a long, hard ride; so long that I have never tried before to go through in one day. But all the fatigue of bone and muscle, of head and limb, vanished when Kohar, hearing Mr. Montgomery's voice, rushed out. She had heard, in a very indirect way, that Mr. Montgomery had passed through Pazar, and had hoped that he would visit Yerebakan. But so long a time had passed that she had ceased to expect him, and she had not heard a word of my being with him.

I wish you might have seen her. She literally whirled with joy. Her first words were, "Where *did* you come from?" and again and again she said, "Did you drop down from Heaven?" When some one asked her if she was not crazy, she said, "Have I not a right to be crazy when my father (meaning Mr. Montgomery) and my teacher have come?" But the beauty of her craziness was, that in its height, within the first few minutes after our arrival, she ordered wood, had a fire made for us, had carpets brought, set supper going, gave orders in regard to our horses, and had some of the brethren called, thus showing that she had a head as well as a heart. In the midst of all this, she found time to say, "Now I shall hear a sermon!" Mr. Montgomery had not expected to preach in that stay of only one day; but I said to him in English, "You must not disappoint her." He accordingly arranged to preach Tuesday afternoon.

Tuesday evening Mr. Montgomery invited in the brethren for a talk, and many a practical question was discussed regarding the church and its work. When they were leaving, I said that I should be glad to have them come in every evening while I staid, but that they must bring their wives, mothers and daughters with them. And so it happened that besides the daily meetings with the women, I had from ten to twenty men and women to see me every evening.

There was a large number of Bible verses that they wanted to have explained, and questions many, which had been waiting for a wiser head than their "village blaeksmith," of whom I shall speak hereafter. Besides, we had the school and the work among the women to discuss, so that, although they came early, it was after nine every evening before I could ask some one to close the conversation with prayer. I never spent so many evenings, one after another, when I felt that every moment had been so wisely and profitably employed; and yet, as a rule, I let the people take the lead in introducing subjects: it was plain that they had been with Jesus, and learned of Him.

Sabbath afternoon I had a conversation of more than an hour with the young men separately, and not a day passed that two or

more women did not seek me, to talk of some personal doubt or duty. Some of these interviews were most interesting.

During the more than two and a half years that we had not been able to visit Yerebakan, we had had various hopes and fears in regard to the work there. In the fall of 1877 the brethren were obliged to take faithful Avak from them, to supply Hadjin, and had only a student from the high school to send in his place; and our teacher, Kohar, was just out of school, and without experience. As the roads were not wholly closed that winter, we heard from them occasionally, and in the summer we heard that the whole village was being moved by the Spirit of God. In the fall of 1878 Haratoon returned to enter college, and the place was left with no preacher but one of its own blacksmiths, a man of no education except what he had obtained from the Bible, by his own efforts, aided by the Spirit. I have asked myself, over and over again, "When shall we learn that it is not by might nor by power, but by the Spirit of the Lord of hosts, that the world will be brought to Christ?"

We reached Yarpuz late Wednesday evening. There is no preacher or teacher in the place, nor has there been for more than a year and a half, and there are only five Protestant families. So I did not try to have a separate meeting with the women on Thursday, but said that if the brethren and sisters would come to my room in the evening, we would read and talk together. I meant to have them come after sundown; but an hour and a half before that time there were twenty-five men and women waiting for me to read to them. We spent more than an hour together over some of our Saviour's precious words; then, with a hymn and prayer, we separated. Soon afterward ten or twelve more came in, among whom were some inquiring Armenians, and we spent two hours in most interesting conversation. I came here expecting to find absolutely nothing; but I have found a very hopeful state of things. The whole Armenian community is stirred; and if we had a "fisher of men" like Avak to put in here, I believe that scores of souls would soon be rejoicing in the liberty of Christ. At present, I see nothing we can do for them but pray. Join us in prayer for this place. The Spirit is at work here.

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"WOMAN'S WORK IN CHINA."

SOMETIME ago mention was made in our columns of a magazine bearing the above title, published by the Woman's Missionary Association in China. The May number of this publication is so full of interesting and valuable information that we feel constrained to call special attention to it.

Mrs. Sarah E. Pierson writes of "Work in Pao-ting-fu;" Mrs. Hudson Taylor, in a cheering account of "Woman's Work Commenced in Shan-si," says: "Sunday by Sunday a nice little company have continued to come, attracted only by what they heard; and as, last week, the tears were running down some faces and brushed away from others, I again thanked God with heartfelt joy; for then I knew that the Spirit's work was commenced."

Miss Moon gives a graphic description of a "country trip," from which we quote: "We were prepared to put up with anything, and expressed our pleasure to 'mine host,' when he conducted us to our quarters. Fancy a low room nine feet by nine, with smoke-blackened walls and rafters, a dirt floor, a brick bed, covered with matting, a dusty table, and one bench. There was a small paper window, which could not be opened, and a door-way, with no door. We were scarcely seated on the mud bed, according to Chinese style, before the room was filled with a crowd. Of course, the crowd watched us eat supper with the usual eager interest. After supper we were invited to visit a family living in the enclosure." After giving an account of this visit, the writer continues: "Right glad were we to hang a shawl before the door and prepare for slumber. One might think that, to people brought up in a civilized land, slumber on a mud bed would be out of the question. Such, however, was not our experience; we congratulated ourselves, next morning, on the pleasant night's rest we had enjoyed. No sooner was our elegant apartment thrown open, than we had a swarm of visitors. As we sat on the 'kong,' eating breakfast, Mrs. H — counted over thirty spectators in the room, two in the doorway; and behind these there were I don't know how many trying to peer in. Four boys stood on the table for a better view. On the outside, some enterprising youths were tearing holes in the paper window, that they, too, might have a view of the wonderful scene. Oh! the torture of human eyes bent upon you, scanning every feature, every look, every gesture! I felt it very keenly for a moment, and then went on chatting with an old lady. 'Do you know what I have been doing?' I asked her; 'I have been counting the persons in this room.' For a moment she looked disconcerted; then she said, apologetically, 'We have never seen any heavenly people before.' After such a magnificent compliment, what could one do but redouble one's effort to be gracious?"

"About sunset we found ourselves at *Sun-she-pu*. Here, at the inn, they are old acquaintances, and treat us with kindness and cordiality. Going to the family quarters on my arrival, the landlady invited me to sit on her 'kong' and get warm. I was immediately surrounded by two or three boys and two young women eager to

be taught. I questioned them from the catechism until summoned to supper; that meal being over, I resumed the lesson. Pretty soon they were called off to their own supper. 'Don't go to sleep,' was their parting injunction; 'we are coming back to learn again;' which they did afterward with a good will. While they were gone I taught a man and boy, while another man looked on. By the time they were all gone for the night, I was too weary even to speak without an effort.

"We are astonished at the wide door opened us for work. We have such access to the people, to their hearts and homes, as we could not have dared to hope for two years ago. Instead of regarding us with the former hatred and cold distrust, they received us with cordiality and kindness. We feel that we should press this country work to the limit of our ability. But how inadequate our force! Oh! that my words could be a trumpet call, stirring the hearts of my brethren and sisters to pray, to labor, to give themselves to this people."

Miss Safford, in an exceedingly interesting paper, written from Soochow, gives an account of "the ways in which women of the working classes gain a livelihood."

Miss Norwood gives a detailed description of the hideous custom of "foot-binding," as it prevails in the vicinity of Swatow.

Mrs. Sheffield, writing of "Lay Medical Work," says: "The assistance to direct missionary work rendered by the distribution of medicines, appears not only in opening doors for us, but in opening up to us, as in no other way, the *sin* that lies at the root of the suffering and sorrow of the heathen."

Another article of great interest is "Native Female Education," by Miss Noyes. But the time would fail us to tell of all that is to be found in the pages of this magazine. Containing contributions from missionaries of different denominations and nationalities, it gives a broad and comprehensive view of mission work in all parts of China; and we heartily recommend it to all desiring information in regard to the Chinese and the work that Christian women are doing among them.

Subscriptions will be forwarded by the Secretary of the W. B. M. I., 75 Madison St., Chicago, or may be sent directly to Mrs. J. W. Lambuth, Shanghai, China. The editor says: "Subscribers need have no hesitation about sending us *greenbacks*. We can turn them to good account, and we greatly prefer them to postage-stamps. The magazine is published once in six months; the next number will appear in November. Subscription, sixty-two cents per annum.

GLEANINGS.

SOME Protestants even doubt the wisdom of placing the Bible in the hands of superstitious heathen. Some copies of it were given to the governor of a prison at Otsu, in Japan. He passed them on to a reader, in jail for manslaughter. Shortly after, a fire broke out in the jail; the one hundred prisoners, in the emergency, were able to escape. but, to a man, remained, helped to put out the fire, and waited to be re-imprisoned. Searching for the cause of such behavior, never before known among Japanese prisoners, it was found that the truths of the Bible had so impressed the reader, and all the others through his reading and teaching it, that their behavior was traceable wholly to this teaching. The reader was pardoned, but remained in Otsu to teach his fellow-prisoners the way of God more perfectly, and engage in other Christian work. — *Illustrated Missionary News.*

FROM far up toward the Arctic Circle, a Canadian Methodist missionary sends down the good news, that "From many a wigwam where, but a few short months ago, idols were worshiped and demons invoked, ascend, with unfailling regularity, the songs and petitions of awakened men." The reports from both Canadian and American sources all agree that the native races of the far North are prepared in a wonderful manner for the coming of the missionary. Let the Church listen to "the sound of a going in the tops of the mulberry trees." The Lord is in advance; let the Church arise and follow. — *Id.*

"TELL your people," said a poor Shan woman. "how fast we are dying, and ask if they cannot send the Gospel a little faster."

IT is an immense mercy of God to allow any one to do the least thing which brings souls nearer to Him. FABER.

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Home Department,

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IN THE LIGHT.

[Thoughts gleaned at a woman's prayer-meeting, Clifton Springs Sanitarium.]

THE hour is seven P. M. The sunlight is slowly receding from hill and vale, and the gathering shadows are full of prophecy of the coming darkness.

"Softly now the light of day,
Fades upon my sight away."

But there is a light that was ne'er upon land or sea. As we enter the beautiful chapel, we look into faces which are undimmed by the dying day; where bodily struggles and a clouded physical vision have increased the intensity of spiritual light—the reflection of the brightness of Him in whom there is “no darkness at all.” “Ye are the light of the world.” The world learns about Christ through the image that His followers reflect.

We turn to the Word, and these are some of the lessons we learn: The cleansing power of light. “If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth. But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” The light reveals to us the dusty nooks and corners in our souls, and then the blood comes in to cleanse and purify. But sometimes we shut it away, as we do the daylight, with the shutters of our windows. Our religion is joyless, and we make a virtue of walking in the gloom. All that we have to do is to throw open wide the door and *let* the light into our hearts if we would have fellowship with Him. Then comes the peace and joy of walking in the light.

Christ says, “I am the light of the world;” and John says of Him, “That was the true light, which lighteth every man that cometh into the world.” God sometimes puts out all our earthly lights; our little candles burn low, and we are left alone in His light. He nowhere tells us that our light shall be continuous. The “upper light” alone is steadfast and unchanging; the “lower light” wavers, perhaps goes out—and, alas! a soul is shipwrecked. In the gathering storm there is an anchorage safe and sure: “Who is among you that feareth the Lord; that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and *stay* upon his God!”

Another lesson is the searching power of light. Sometimes a room unused is cleaned and darkened, and left for a time. Returning, and letting in the light, we are surprised to find the dust accumulated and the work needing to be done again. So, upon our souls, empty and unused, God turns His penetrating light, and, gazing at the heavenly vision, we are disquieted. But this is a blessed thing, if it leads us to make these long-neglected chambers of the soul sweet and fair—fit for the indwelling of Him who is “the light of the world.”

The unregenerate soul would rather be in darkness. “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” Do we need a more searching test of Christian character?

“The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.” The eye is the symbol of the being, all of whose avenues must be open to God’s light. The intellect, the emotional nature, are thus transfigured, and even the physical nature may be transformed by this new light. Every sense may become an entrance to the soul; and when these are turned toward the Sun of Righteousness, the whole being is flooded with Heavenly light.

The Bible is full of this blessed truth. Illumined by it, we may see, as Paul did, “a light above the brightness of the sun;” and we shall not forget, with this faithful apostle, to give thanks “unto the Father who hath made us meet to be partakers of the inheritance of the saints in light.”

“Be Thou my sun, my selfishness destroy,
Thy atmosphere of love be all my joy;
Thy presence be my sunshine, ever bright,
My soul the little mote, that lives but in Thy light.”

L. C. P.

“The dazzling beauty of the Loved One shines unseen,
And self’s the curtain o’er the road; away, O screen!”

ANNUAL MEETING OF THE KANSAS BRANCH.

FROM a report of the meeting, written by Mrs. Brace, of Leavenworth, and published in the *Advance* of July 20th, we make the following selections:—

“The third annual meeting of this young society took place June 13th, during the session of the General Association at Ottawa. Rev. J. G. Dougherty, pastor of the church, and his wife, had made every preparation for our meeting, and the attendance was larger than on any previous meeting of the Kansas Branch.

“Rev. Dr. Humphrey, of Chicago, with his greeting from the parent society, gave us a brief address of encouragement, and a few statistics, gathered from the Treasurer’s Reports, which furnished a hint of admonition for the present year’s contribution.

“Mrs. S. C. Samuel, of Wyandotte, read an admirable paper on the ‘Home Missionary’s Right View of Foreign Missions.’ It is well worth the reading and grave consideration of every new church in every new State. A poem by Mrs. Hill, of Manhattan, was well read by Miss Grace Parker. The theme, ‘Thy Kingdom Come,’ gave an added seriousness to the tone of the meeting.

“The faithful Secretary, Mrs. Ella C. Ide, of Leavenworth, having declined to serve farther, Mrs. A. B. Norton, of Atchison, is the newly-elected Secretary. Mrs. C. B. Brace, of Leavenworth, continues to act as President.

“We believe that this meeting will result in good; two or more auxiliaries will be formed; and we returned from this gathering more impressed with the value of these aids to woman’s work for women, and with deeper interest in the kindred causes of the Home Missionary Society and the American Missionary Association.

“Altogether, this meeting of the Kansas General Association and of the Woman’s Board in the State, has been one, the stimulus from which we hope to realize in the year’s work before us.”



A CHINESE mandarin, enraged at an untimely storm, had the god of the winds arrested and chained up in his own temple; and at the height of a terrible tornado at Canton, recently, the Chinese kept up a vigorous discharge of fire-crackers, to allay the anger of the avenging spirits who sent the tempest. — *Id.*



RECEIPTS OF THE WOMAN’S BOARD OF MISSIONS OF THE INTERIOR.

FROM JUNE 15 TO JULY 15, 1879.

MRS. J. B. LEAKE, TREASURER.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Berea, for Miss Maltbie, \$3.73; *Ceredo*, W. Va., \$5; *Columbus*, First Cong. Ch., \$13; *Elyria*, Aux., for Miss Maltbie, \$48.38; “Young Ladies’ Band,” \$40; *Hudson*, for Misses Parmelee and Collins, \$11.65; *Lake Erie Seminary*, for Miss Parsons, \$25; *Lorain*, for Miss Maltbie, \$2; *Mantua*, for Miss Parmelee, \$6.50; *Penfield*, for Miss Collins, \$9; *Rochester*, for Miss Maltbie, \$8; *Springfield*, \$15, \$187 26

<i>Chagrin Falls</i> , for Miss Parsons, and with prev. cont. const. Mrs. Laura March L. M.,	\$12 50
<i>Oberlin</i> , S. S. of Second Cong. Ch., for pupil at Marash,	30 00
Total,	\$229 76

INDIANA.

<i>Michigan City</i> , Aux.,	\$19.74;
“Little Grains of Sand,”	\$13.08,
Total,	\$32 82

MICHIGAN BRANCH.

Mrs. Geo. H. Lathrop, of Jackson, Treas.	
Detroit, First Ch., Aux., \$100;	
"Young Ladies' Circle," \$75;	
"Sunbeam Band," \$30; <i>Inlay City</i> , for Miss Pinkerton, \$4; <i>Jackson</i> , East Side, for Kobe Home, \$6.50; First Ch., of wh. \$25 is from Miss Page, to const. Mrs. E. E. Moffet L. M., \$50; <i>Morenci</i> , Aux., \$5.40; "Busy Workers," for Girls' Sch. at Dindigul, India, \$10; <i>Olivet</i> , \$12.22; <i>Sandstone</i> , \$13.54,	\$306.66
Total,	\$306 66

ILLINOIS.

<i>Alton</i> , for Bible-reader, Sultan Enfiajian,	\$9 00
<i>Aurora</i> , N. E. Ch., const. Mrs. D. D. Hill, L. M.,	27 00
<i>Chesterfield</i> ,	7 00
<i>Chicago</i> , Tabernacle Ch., "Y. L. M. So.," .75; Union Park Ch., for Miss Van Duzee, \$60.41,	61 16
<i>Dover</i> ,	2 00
<i>Galva</i> , for Miss Bliss,	6 25
<i>Granville</i> ,	6 50
<i>Huntley</i> ,	10 58
<i>Lyonsville</i> ,	9 10
<i>Malden</i> ,	6 00
<i>Moline</i> , for pupil in Bridgman Sch.,	10 00
<i>Sycamore</i> ,	17 00
<i>Waverly</i> , for Miss Evans,	20 85
Total,	\$192 44

WISCONSIN.

<i>Alderly</i> , for Bible-reader near Cesarea,	\$5 00
<i>Appleton</i> , for Miss Chapin's language teacher,	33 00
<i>Eau Claire</i> , Martha Kidder, for Maps for Miss Pinkerton's Sch.,	2 50
<i>Gay's Mill</i> , S. S., for Bridgman Sch.,	3 05
<i>River Falls</i> ,	3 97
<i>Stoughton</i> ,	2 00
Total,	\$49 52

IOWA.

<i>Alden</i> , Mrs. C. M. Rogers,	\$1 40
<i>Chester Center</i> , for Miss Hillis,	16 00
<i>Grinnell</i> , for Miss Hillis,	62 00
IOWA BRANCH, Mrs. E. R. Potter, of Grinnell, Treas.	
<i>Davenport</i> , for Miss Day,	23 35

<i>Glenwood</i> ,	\$15 00
<i>Grinnell</i> , for Miss Hillis,	8 79
<i>Le Mars</i> , Aux., for Elenka, in Samokov Sch., \$10; "Mission Circle," \$1.25,	11 25
<i>Muscatine</i> . "Seeds of Mercy," for pupil in Mrs. Coffing's sch. at Marash, and const. Miss Emma Sawyer L. M.,	25 00
<i>Ogden</i> , Mrs. Annie M. Palmer,	10 00
Total,	\$172 79

MINNESOTA BRANCH.

<i>Austin</i> , with prev. cont. const. Mrs. Julia M. King, L. M.,	\$15 00
<i>Clearwater</i> ,	10 00
<i>Minneapolis</i> , Plymouth Ch.,	75 00
<i>Northfield</i> , Carleton College,	4 50
<i>Owatonna</i> , "Merry Hearts," for pupil at Samokov,	8 50
Total,	\$113 25

MISSOURI BRANCH.

<i>Carthage</i> ,	\$1 75
<i>Neosho</i> , for sch. at Harpoot,	8 00
<i>St. Louis</i> , Pilgrim Ch., Aux., \$10.40; "Pilgrim Workers," \$1.90,	12 30
Total,	\$22 05

KANSAS.

<i>Atchison</i> ,	\$25 00
<i>Valley Falls</i> ,	5 00
Total,	\$30 00

DAKOTA.

<i>Yankton</i> , "Willing Hearts,"	\$78 61
Total,	\$78 61

COLORADO.

<i>Boulder</i> ,	\$10 00
Total,	\$10 00

MISCELLANEOUS.

Sale of envelopes and pamphlets,	\$12 59
Total,	\$12 59
Total for the month,	\$1,250 49
Previously acknowledged,	11,325 62
Total since Nov. 1, 1878,	\$12,576 11

Board of the Pacific.

HOME FIELD.

OUR home field, geographically considered, embraces all this Pacific slope, from Washington Territory on the north, to Mexico on the south. The foundations of our Board were laid with reference to the future, as well as the present needs of this wide extent of territory. Those who were most active and enthusiastic in our organization, some six years ago, especially those now sainted ones, Mrs. Bigelow and Mrs. Hough, were far-seeing women, strong in their faith in God and in the future of our churches on this coast. From the necessities of the case, but a small portion of this large field has been brought under cultivation. The churches of California have, thus far, carried on the work without any organized coöperation from the other States and Territories. Contributions to our treasury have come from individuals and churches in Oregon and Washington; and we hope the time is not distant when State branches will be formed, and our work be systematized and made more effective.

We number at present forty auxiliaries, including juvenile societies, among our eighty Congregational churches. Many of these churches are very small; some are composed almost entirely of women, on whom rest heavy burdens for self-support. Is it strange, then, that often we should hear it said, "So much to do at home?" Is it not more strange that from one of these little churches should have come the report that "every female member is also a member of the Woman's Missionary Society?"

"To secure an auxiliary in every church, and the practice of systematic giving by every woman in our congregations," is the standard we have set for ourselves. To scatter information; to arouse enthusiasm; to provoke to liberality—these are the directions in which we are working, feeling, all the time, that we are but sowing the seed—the harvest is not yet.

We endeavor to keep in close connection with all our auxiliaries. Recently we have, by the aid of an "Electric Pen," been able to multiply copies of the letters of our missionaries for circulation. By this means, we hope to do more than we have been able to do

heretofore, in overcoming that indifference which grows out of a lack of information about missionary work. But, notwithstanding our field is large, our churches scattered, and laborers few, we are not without much to encourage us in our work. We have earnest, intelligent women in all our churches, and often have been surprised at what has been accomplished by *one* such woman in a community previously quite indifferent, or even prejudiced, against foreign missions. Recently we have been called to mourn the loss of such a helper, by the death of Mrs. Susan M. Perkins, of Sonoma — a rarely-gifted and devoted woman. She is widely known in the East as the wife of Rev. F. B. Perkins, and daughter of Dea. Huntington, of the Eliot Church, Boston Highlands. The secretaries became acquainted with her through her applications for letters, to use among the women where her lot was cast. She knew the value of such letters, and appreciated the labor of those who copied them. A touching proof of this was given: one of the last things she did before she was laid aside from active service, was to return two letters which had been sent her, with an additional copy of each; one made by her own hand, the other by that of her little daughter. She rests from her labors; but her influence will not soon pass away.

Something has been done among our children and young people. We fully realize the importance of this part of our work. The children of to-day must take their impressions from us. How much of patience, ingenuity and real consecration one needs for this work, only those who have tried it can fully appreciate. Yet there are not wanting among us, women who, by the grace of God, have proved themselves equal to this effort. Last year, in one of our towns, a young mother with two small children found time and strength to gather a mission circle of young girls, who met at her house, and made ready for a sale which brought the sum of thirty dollars into our treasury. Recently a young people's society was formed in one of our city churches, and one hundred and fifty dollars was given to our Broosa fund, as the result of their first three months' work. In another of our churches a society of "Little Workers," who had done good service in the past, seemed likely to be scattered, for want of a leader. Just at this point a modest girl of sixteen asked that they might be given to her charge. In her own quiet way she went to work, calling upon the mothers, asking that the children might be sent to her one afternoon in a week, after school hours.

Our day of small things we do not despise, because the Lord, whose eyes are on all our work, has given us blessed tokens of his acceptance and favor.

S. P. B.

MEXICO.

WHILE each missionary society is endeavoring to build over against its own house, that thus the Gospel wall may be secure against the attacks of enemies, it is profitable to take a glance, now and then, at our neighbors' work, and note their progress. Such a glimpse is afforded us in a letter from a Methodist missionary, published in the last number of the *Heathen Woman's Friend*, from which we make the following extract:—

“This is Mary's month, and every day, at 4 P. M., troops of girls, dressed in white and crowned with wreaths of white, go to the Church of San Francisco to offer flowers to Her Majesty, the ‘Queen of Heaven.’ At night the grown people offer candles, adorned, and flowers. These are harvest days to the church, as these candles are repeatedly sold. These offerings are presented to Mary as invoked in the image of ‘Our Lady of the Sacred Heart.’

“It would be amusing, if it were not for the sadness, to see how the faith changes from one manifestation of the Virgin to another. Our Lady of Guanajuato is now eclipsed by the Lady of Lourdes. Some six months ago a new chapel, dedicated to the worship of the latter, was opened, with imposing ceremonies. Among the devout worshipers was a woman who had been unable to walk without crutches for eighteen years.

“During the procession, which was a part of the ceremonies, this woman, to the surprise of all, arose, took a lighted candle, and joined in the procession, walking about with ease. This event has made a great stir, the ignorant believing that the Lourdes performed this miracle to indicate her pleasure in the new chapel. There are, however, disbelieving ones, who say that it was a made-up job, and that she had taken a candle, with the intention of walking. There was quite a spirited discussion about it between a Romanist paper and a liberal. We have every reason to believe it a sham. This chapel is much frequented, and miracles are common. The curate became very angry, some time ago, because the people had left Our Lady of Guanajuato, and was paying such constant honors to the Lourdes. He was so thoroughly vexed that he gave a public reprimand, for the neglect of our patron saint. We need not wonder that there is such a blind faith and unbounded confidence in the virgin, for the priests preach Mary, the papers publish her power, and all the general tendency is to magnify the mother of Christ above her Son.

“During the *fiesta* of Our Lady of Guanajuato, in the month of November last, I went to mass for the first time in this city. I could not hear all of the sermon, but caught enough to know that the theme was the sufferings of Mary. Among other remarks were

these: 'Who can imagine her sufferings? No mother suffered as she did. All that a tender father and a loving mother could endure she endured; for, as she was both *the father* and *the mother* of Christ, her sufferings at the cross were doubled.'

"The result of this sentimental love for Mary's, that the God-man is despised. A conversation which took place between one of the women of the congregation and her servant, will show how this is. The girl said that the saints had done her many miracles. 'No,' was the reply; 'God, seeing your ignorance, granted your prayers.' 'But,' said the girl, 'I had a very bad hand, and I asked the Virgin of Lourdes to cure it, and she did so.' Again the woman told her that God was the giver of life and health; and 'when will you recognize Him?' 'But,' was the reply, 'I did not ask God; I don't occupy myself asking *Him*—I ask the Virgin and the saints.' She was told that we were commanded to ask of God. 'Humph! then God sticks Himself into everything,' was the quick, contemptuous reply. The blessed, consoling doctrine of God's personal care for His children is despised and disbelieved.

"Pray that these women may be brought into the light, and know that God is their best friend. How the heart aches in the midst of such darkness! Oh, that many workers might come over into Mexico and help us, for, in truth, the harvest is white and the laborers so few!"

In contrast with this picture is one given by Mrs. Hutchinson, of the Presbyterian Board. Our own missionary (Mrs. Watkins) has received from her an interesting account of a genuine revival going on in their midst. It commenced quietly, and among the ministers themselves. Earnest prayer for a baptism of the Spirit seems to have received full and blessed answer. Seven of the brethren have pledged themselves anew to God's service, and one who had been drawn away by the offer of a larger salary, and who had vowed never to enter one of our churches again, has returned, and made humble confession of his sin before the entire congregation. A token that the love of Christ has taken a strong hold upon all hearts, is found in the fact that in their gatherings for prayer they plead for the whole land of Mexico, and not for their Mission alone.

In another letter she mentions the circulation of a New Testament, *with notes* by a Catholic priest, hoping to counteract the spreading of the Protestant Bible! The desire will come to compare it with ours, and then we shall see the result. Mrs. Watkins says: "As yet its influence has not been felt here, but we are hoping and praying for better things."

While we rejoice that any part of this thirsty land is drinking in God's truth, let us plead with fresh faith for our own portion of the field, and for the missionaries who represent us there.

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